Internationalization of Education and the Experiences of International Students: What is Known

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Abstract

As the number of international students crossing borders from the Global South to study in the Global North continues to grow, there is a call for an appropriate response to the needs of this category of Canadian immigrants. Using the theoretical framework of border crossing, in this paper, I examine the historical and contemporary contexts of the internationalization of education and what is known about the experiences of international students. In this paper, I also utilize the ideas of border crossing to examine the links between the experiences of the borderlands by international students and the impacts on their multiple identities. In conclusion, I suggest a radical position instead of a rhetorical approach on issues affecting international students, which includes creating an inclusive environment that embraces openness to differences and fosters the true spirit of equity and diversity. A desirable approach is to build a learning environment that facilitates a sense of belonging for all students.

Keywords: internationalization of education, international student, border crossing, critical pedagogy, identity, equity, diversity, and inclusion (EDI)

> *The prohibited and forbidden are its inhabitants.* (*Anzaldúa, 1999, p. 25*)
> *Living on borders and in margins, keeping intact one's shifting and multiple identity and integrity, is like trying to swim in a new element, an "alien" element.... the "alien" element has become familiar—never comfortable...not comfortable, but home.* (*Anzaldúa, 1999, p. 19*)

Introduction

Internationalization, at the national, sector, and institutional levels is defined as the process of integrating an international, intercultural, or global dimension into the purpose, functions, or delivery of postsecondary education (Knight, 2003). In this paper, I examine the historical context of the internationalization of education and highlight what is known about the

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experiences of international students in the Global North (Western countries).[1] I theorize the content by drawing on critical pedagogy and its importance to discuss the power dynamics in which international students are positioned and how they might be empowered to reframe the dynamics. I also use the border crossing framework as the theoretical underpinnings in discussing internationalization of education and the experiences of international students. It is said that people traverse the border of their homeland for several reasons. For ages, it has been essential for people to leave their homes to explore opportunities abroad. As a range of factors drive individual decisions to cross borders for education, international students are no exception to these factors.

People are increasingly crossing borders for educational purposes and earning a foreign credential as a means to improve their social and economic conditions. Kim and Kwak (2019) examined the motivations for international students to explore educational opportunities outside their home countries. They found that motivations to study abroad include academic quality and reputation of credential, academic benefits, employment experience, and perceptions of the prestige and value of an overseas education. For some international students, the possibility of permanent migration is an added incentive. Yet some individuals found that crossing borders is a way to fulfil family obligations. In Man and Chou (2019), middle-class Asian families see internationalization of Canadian education as an open door to better education and social development. To these families, education migration is a viable strategy to facilitate the social reproduction of their class identity in their own children.

For many graduate students in nursing, seeking education in Western countries has been about the quality of education as well as a necessary response to a global need for health professionals in faculty, leadership, and advanced clinical roles. Canada being an inclusive country, where equity is deeply embedded and diversity welcomed (University Canada [UC], 2017), it is not surprising that many international students see Canada as an attractive destination for their education.

The Historical Context of Internationalization of Education

Several narratives about internationalization of education present a long-standing history associated with slavery, exploitation, colonialism, and domination. The matrix of domination recognizes racism and imperialism as mutually constitutive in nature. History shows that practices which prey and profit from international education are not new. Internationalization dates back to the early days of the incipient empire when the education of students from West African nations in the United Kingdom was regarded as an important support of British diplomatic and commercial interests (Walker, 2014). According to this narrative, students from developing worlds have for generations been prey principally for the income they engender in the Western countries.

[1] Global North is used interchangeably with the West. The rich and powerful regions such as North America, Europe, and Australia. Global South is used interchangeably with the developing countries or the Third Worlds.

There was a story about prince Ansah Sessarakoo, the heir of Annamaboe kingdom (located in present-day Ghana). The prince and another youth were entrusted to a British captain who was trafficking on the West African coast to be taken to England for education in 1749. According to this narrative, instead of educating the youths, the captain sold them into slavery. They were only liberated when the captain died on the voyage and one of his officers alerted the British government. The young men were later emancipated by the British Royal African Company who brought them to England and placed them under the care of the relevant portfolio holder, the head of the Board of Trade (Sessarakoo, 1750). Appropriately clothed and educated, they were subsequently received by George II (Cunningham, 2005). Dr. Samuel Johnson made a public remark on this treacherous act of the captain saying, “In our own time Princes have been sold, by wretches to whose care they were entrusted, that they might have a European education” (Boswell, 1873, pp. 349–350).

In another narrative, Rodney (2011) wrote that during the age of imperial domination the colonial powers were able to impose their ideas by force through their direct control over the sources and transmission of knowledge within the colonies, such as schools and universities. The process of colonial domination often involved the subordination and even destruction of Indigenous culture and forms of knowledge which form their “universe of meaning” (Berger, 1963; Cote-Meek & Moeke-Pickering, 2020). During the colonial era, Indigenous scholars and intellectuals were dominated and socialized into the ideas and epistemologies of the colonizers, and by the time they gained independence, many colonies remained stuck in this mindset, often seeing their own cultures as inferior to that of their former colonial masters (Boronski, 2022; Cote-Meek & Moeke-Pickering, 2020). The consequences were catastrophic for Indigenous cultural and intellectual development, leaving the people in a state of “captivity of mind” (Boronski, 2022).

Pietsch (2012) traced back the variants of contemporary internationalization of education to the 19th century, “when the expanding routes of British trade and empire were creating new kinds of global connections and different forms of educational entanglement” (p. 45). History also indicates an early form of international education franchise in India in 1857. This narrative describes a subtle shade of imperialism when the colonial government essentially outsourced the British model of tertiary education by recruiting British professors to run existing institutions in India (Walker, 2014). According to this narrative, the colonial masters educated the Anglicized Indian elite to loyally serve the Raj at minimum expense because many of these institutions were privately run.

According to the same narrative, the desirability of a British education later became institutionalized when the colonial government adopted the policy of mandating a British university education for all positions in the Indian Civil Service. This requirement was to raise the prestige of British credentials in India. In 1858, the requirement that mandated students to attend classes only in approved centres of the University of London was abolished, and students could be awarded a London degree on the basis of exam success alone. By the turn of

the 20th century, students from across the empire were studying for a London degree in Jamaica, Ceylon,[2] Sierra Leone, and Hong Kong (Walker, 2014).

It was said that during the post-colonial era, as the British colonies began to yearn for independence, education became a mimicry of that of Britain. It became a means for the British capitalists to control and dominate colonies on the one hand, and on the other, it was used as a tool of emancipation by some colonies to promote nationalism and a bid for independence. Rather than the academic imperialism of the colonial period, education has been replaced by academic neocolonialism in higher education in which control over production, flow, and transmission of academic knowledge is exercised by the Global North through the structures, organization, and curricula of the universities of the now politically independent former colonies (Stein, 2021).

In Britain, the governors of the former colonies continued to patronize the newly independent nations. Trade and diplomacy were reasons used to strengthen arguments for encouraging students from these new nations to come to British universities. Aspiring scholars were attracted from the former colonies, particularly sons of the ruling elites in Africa, Asia, South America, and the West Indies (Lee & Rice, 2007). The narrative indicated that students who were not from ruling elites had to finance their studies themselves; many from India lived on the edge of poverty, some having to be repatriated because of financial difficulty, and many students committed suicide (Niven, 1988). It is very sad that this deep history of international education continues to shape the experiences of international students today as they pursue their learning by crossing borders.

In Canada, the establishment of a national organization called Friendly Relations with Overseas Students in 1950 in Toronto was an implicit recognition of the growing importance of international students in the post-war era (McCartney, 2021). Canada saw the need to help international students successfully integrate into their chosen college or university and into Canadian society (Cameron, 2006; Poitras, 2019).

According to Kim and Kwak (2019), prior to the international education branding campaign in 2008, the Canadian government's involvement in higher education has been limited to indirect support to international students through grants and loans. There were also individuals' contributions to federal research-funding bodies and social transfers to provinces to support higher education institutions (Kim & Kwak, 2019). The nation-building approach has been the major aspect of immigration policy (Simmons, 2010) with no explicit inclusion of education within the immigration package. Immigration in connection to education was generally limited to the issuance of study and work permits without active recruitment of international students for economic goals. Ever since Canada joined other advanced countries in a global competition to meet the demand for international education, highly educated and highly skilled

[2] Sri Lanka.

immigrants have been attracted from developing nations, seeking an international education as a means to obtaining permanent residence in Canada (Kim & Kwak, 2019; Tamtik et al., 2020).

One manifestation of the development of internationalization in Canada is the increasing enrollment of international students in Canadian institutions of higher education (Canada Bureau for International Education [CBIE], 2018). In 2014, 95% of Canadian universities have included internationalization in their strategic plans, with 135,000 full-time international students from 186 nations only seven years after the Edu-Canada pilot project was launched in 2007 (Association of Universities and Colleges of Canada, [AUCC], 2014; CBIE, 2018). The number of international students grew exponentially in Canada more than in any other country, and more than 450,000 student enrollments were projected for 2022 (Trilokekar & Masri, 2019). However, this growth has changed in recent years. Reports indicate that student demand is shifting away from Canada under the new policy settings due to confusion arising from the new rules and the Canadian government's policies aiming for "zero growth" in international student numbers (Schinnerl & Ellermann, 2023; ICEF Monitor, 2024). Most recently, there has been a drastic and significant decline in international students' enrollment by 35% in 2024 due to immigration policy and a decrease in study permit approval rates (ICEF Monitor, 2024). It is projected that the number of study permits will be further reduced by 10% in 2025 (Immigration Canada, 2024).

International students are considered an important migration category as they contribute significantly to the workforce and scientific knowledge. The national economy is widely acknowledged, but what is perhaps less openly acknowledged is the financial incentive for individual institutions to recruit international students (Altbach & De Wit, 2015; CBIE, 2018; Guo & Chase, 2011; Sá & Sabzalieva, 2016; Scott et al., 2015). For instance, in 2010, international students contributed an estimated $8 billion through tuition, living expenses, discretionary spending, and additional tourism-related benefits (Government of Canada, 2017; Walton-Roberts & Hennebry, 2019). In addition to serving as sources of direct income, international graduate students offer more indirect economic contribution through research and innovation in their host institutions as post-doctorates and "ideal" immigrants (Stein & Andereotti, 2016; Chellaraj et al., 2008; Guo & Guo, 2017).

Recruitment of graduate nursing students is unique as it often takes the student-to-labour-market pathway and offers a "quick fix" to curtail the effects of nursing shortages and increase labour market flexibility (Valiani, 2012). Since a bachelor's degree in nursing is part of the admission criteria to most graduate nursing programs, most students often come with the (foreign) registered nurse (RN) license with which they could be assessed for practice in Canada. However, the licensing process for international graduate nursing students in Canada is a different story. Walton-Roberts and Hennebry (2019) highlight the challenges international graduate nursing students face on the bumpy road to professional practice. The process of assessment of credentials (evaluation of education equivalent and skill qualifications) is often cited as the most common barrier keeping many students from completing the licensure process (Kolawole, 2009). As the pathways to practice are highly constrained, internationally educated RNs in the master's and PhD programs are often advised to pursue lower-skilled positions such

as unregulated personal support workers or housekeeping positions. This approach has raised ethical concerns about the practice of using RNs trained as personal support workers in the Global North and must be carefully assessed (Walton-Roberts & Hennebry, 2019).

Contemporary Context

Studies often focus on adaptation and transitional challenges that international students experience but less so on the intersections of hegemonic systems and practices that perpetuate those experiences (Huang & Klinger, 2006; Ryan & Viete 2009; Rasmi et al., 2010; Smith & Khawaja, 2011; Wang, 2009). Scholars documented that despite the presence of multicultural centres, diversity education offices, and bridging or mentoring programs, the campuses themselves remain unwelcoming and hostile environments for international students (Guo & Chase, 2011).

The high levels of racism operating on Canadian campuses is documented (Henry & Tator, 2007; Nakhaie, 2004). For instance, research highlights the microaggressions and acts of racism that international students face on a daily basis, often causing them psychological fatigue (Calder et al., 2016; Guo & Chase, 2011; Rasmi et al., 2010; Su & Harrison, 2016; Thompson & Esses, 2016). Lee and Rice (2007) found that students from Asia, Africa, South America, and the Middle East experienced neo-racism and often felt unwelcome, including in the classroom. According to Balibar (2007), neo-racism refers to a new form of racism that is based on negative perceptions about people's region of origin, in addition to their race. This belief about a hierarchy of cultures becomes a basis for discrimination against those from perceived inferior parts of the world, thereby fueling exclusion and mistreatment in a global society. Therefore, for some students, their limited English skills are often a proxy for race-based marginalization (Chira, 2017).

The profound impact and reciprocal effects on the mental health of some students manifested as anxiety, depression, poor academic performance, and the stress of stereotype threat (Robertson et al., 2000; Scott et al., 2015; Wang, 2009). Much discussion of international students has focused on stereotypes such as a presumed reluctance to talk in class, a preference for rote learning, and an apparent lack of critical thinking skills (Chira, 2017). Implied within this stereotype is a view of international students as people who perhaps lack the desirable qualities for succeeding in higher education and specifically within graduate programs (Chira, 2017).

Learning styles and behaviours such as questioning and challenging professors are unfamiliar to many international students, but their inability to adapt to these behaviours is often a justification for academic despotism (Huang & Klinger, 2006; Oyelana et al., 2024). Financial stress often presents as a major source of tension for international students. For instance, Walton-Roberts and Hennebry (2019) found in their study that many international students borrowed more than 60% of the funds needed to live and study in Canada. The pressure of debt load and lack of financial support often increases the length of time to complete graduate programs or cause students to drop out altogether (Walton-Roberts & Hennebry, 2019).

At the Intersection of Border Crossing and Shifting of Identity

Theoretical perspectives developed by scholars whose works focused on border crossing, specifically in the context of domination, race, and colonization provide the cornerstones for this paper. Bringing these concepts together with a critical pedagogy framework allowed for an exploration of the experiences and shifting identities of international students. The concept of border[3] or borderland can present different meanings to different people. According to Anzaldúa (1999), any discussion about borders is about the story of the "self":

> Borders are set up to define the places that are safe and unsafe, to distinguish *us* from *them*. A border is a dividing line, a narrow strip along a steep edge. A borderland is a vague and undetermined place created by the emotional residue of an unnatural boundary. It is in a constant state of transition. (p. 25)

Anzaldua's conceptualization of borders expands further to include the invisible boundaries of relationships, psyche, beliefs, and the social aspects of "self."

> The psychological borderlands, the sexual borderlands, and the spiritual borderlands are not particular to the Southwest. In fact, the Borderlands are physically present wherever two or more cultures edge each other, where people of different races occupy the same territory, where under, lower, middle, and upper classes touch, where the space between two individuals shrinks with intimacy. ... It's not a comfortable territory to live in, this place of contradictions. Hatred, anger and exploitation are the prominent features of this landscape. (Anzaldúa, 1999, p. 19)

Similarly, Giroux (2005) uses the term border as a discursive tool to articulate different contexts. The concept of borders is used as a metaphor for understanding multiple cultures, languages, literacies, histories, sexualities, and identities. According to this scholar, thinking in terms of borders allows one to critically engage in the struggle over those territories, spaces, and contact zones where power operates to either expand or to shrink the distance and connectedness among individuals, groups, and places (Giroux, 2005).

Clandinin and Huber (2010) define border as "a space that exists in between, where one encounters something, an event, a person, or an object, which dislocates our 'stories to live by'" (p. 438). Lugones (1987) refers to crossing of borders as "travelling across worlds" or "world travelling" (p. 3) and as something that can shift a person's identity. The reality of world travelling and the shifting of identity is well articulated in the following statement:

> The shift from being one person to being a different person is what I call "travel." This shift may not be willful or even conscious, and one may be completely unaware of being different than one is in a different "world," and may not recognize that one is in a different "world." Even though the shift can be done willfully, it is not a matter of acting. One does

[3] Border and borderland are used interchangeably in this paper, but the concepts are used as metaphor for a place away from homeland.

> not pose as someone else, one does not pretend to be, for example, someone of a different personality or character or someone who uses space or language differently than the other person. (Lugones, 1987, p. 11)

Also, the description of borders in terms of space offers an important understanding about border crossing and a potential change to the narrative identity of someone who is faced with the need to cross borders. The works of borderland scholars offer an understanding that border crossing is interwoven with shifting of identities. Turning to these scholars helped me to come to terms with the complexities of international students' experiences.

Connelly and Clandinin (1999) further describe a border as a place of identity making when they write that "borders say that something different is about to begin. Things pass across the borders and different things happen to them" (p. 104). Clandinin (2013) asserts that "our lives unfold as we travel into and between multiple worlds…, constructing images of who we are and what we are about as well as images of who others are and what they are about" (p. 59). Huber et al. (2013) believe that our "identities are inextricably linked with our experiences in a place or in places and with the stories we tell of these experiences" (p. 37).

Kerby (1991) long established an understanding of how borderland experiences work to shift a person's identity. In other words, what happens to us in the worlds that we travel constitutes our lived experience and our stories from which we develop the sense of who we are, how we act, and how we come to be recognized as certain kinds of people. Stories of borderlands are those stereotype narratives, which often disrupt how we have come to know or be in our worlds. Steedman (1986) speaks eloquently to the tension and unease that mark the experience of borderland:

> Stories from the borderlands are stories of disruption and essential counterpoint…they are stories of tension and ambiguity, the stories that serve to interrupt and dislocate one's life's continuity…the stories that have the potential to shift long-held beliefs, assumed notions, and long-standing opinions. (p. 22)

Framing a theoretical understanding of borders and the shifting of identity is critical in understanding the experiences of crossing multiple borders, including the physical and socio-cultural landscapes, and the literal border of international education.

The works of Freire (1984) and Giroux (2005) on critical pedagogy provided the much-needed lens to examine and interrogate the nuanced and slippery slope on which oppression works in tandem with other systems of domination in higher education. Critical pedagogy framework serves as a lynchpin to understand the nuances of experiences of international students within the context of the higher education landscape. Critical pedagogy borrows from postmodernism, feminism, literary theory, cultural studies, and psychoanalysis. Freire saw the educational system as one of the main instruments of maintaining silence and oppression. From a critical pedagogy perspective, the basic purpose of education is to achieve critical awareness which enables individuals to create a space for progress. Freire (1984) argues that in such progress, concepts such as gender, age, race, and social and political limitations are not

considered, that individuals should not see their surrounding structures as a fixed reality where there is no hope to escape from it. He further asserts that critical pedagogy can be used by students to rewrite their own histories, identities, and learning as well as the possibility to change their conditions.

As practiced by Freire in developing countries, the doctrines of critical pedagogy were used by colonized citizens to analyze their roles in relations of oppression and to devise programs for revolutionary change (Freire, 1984). This practice is about creating a space for people to take ownership of their conditions and to empower individuals for social movements against oppressive practices put into place by colonization, global capitalism, and other oppressive structures of power. It is assumed that through the complex production of experience, people can recognize, narrate, and transform their place in the world. In this case, experience is considered a starting point and an object of inquiry that can be affirmed, critically interrogated, and used as a resource to engage broader modes of knowledge and understanding. This means that personal experience can be used as a valuable resource for students to relate their own narratives, social relations, and histories to what they are learning. Critical pedagogy recognizes experience as a valuable resource to help students locate themselves in the concrete conditions of their daily lives while furthering their understanding of the limits often imposed by such conditions.

Giroux (2011) uses spatial metaphor offered by postcolonial and postmodern theories to interrogate the cultural, epistemological, racial, and gendered borders which are constituted, consigned, and contested by individuals and groups. To this scholar, critical pedagogy is meant to interrogate “power imbalances in a world that is rapidly redefining relations between its centers and margins and questioning the legitimacy of master narratives” (p. 124). This view draws on Giroux’s early work to articulate how power works through production, distribution, and consumption of knowledge within institutional contexts and seeks to constitute students as informed subjects and social agents (Giroux, 2005). This approach illuminates how identities, values, and desires are shaped in the classroom context as the ground for politics.

In this paper, the border framework is used to understand the experience of the borderland from the perspective of international students. Anzaldúa (1999) used the imagery of border crossing to describe the Mexican American woman’s (mestiza) experience of navigating the borders of two cultures. Such experience is compared to that of living on the margins with the struggles of keeping one’s identity and integrity intact, and feeling like an “alien” (Anzaldúa, 1999, p. 19). This description provides an understanding of what it is like for international students in terms of the vulnerability, struggles, confusion, liminality, and lack of sense of belonging associated with the experience. Not only do they face the challenges of physical or geographical climate, but they also often struggle to navigate the invisible cultural, epistemological, racial, and gendered borders that further exacerbate their vulnerability to indirect or passive forms of aggression, such as social distance from mainstream peers. For instance, those students from Asia, Africa, South America, and the Middle East experienced neo-racism in the form of verbal attacks and other direct confrontation and negative stereotypes about their continent or country of origin, and they often felt unwelcome, including in the

classroom; some students face marginalization on the basis of lack of English proficiency (Brown & Jones, 2013; Lee & Opio, 2011). Reports indicate that international students are victims of linguistic racism and are often deprived of living a meaningful social life (Rishel & Miller, 2017). These experiences instill a perpetual inferiority complex and damaged self-esteem as well as self-marginalization, self-vindication, loss of social belonging, and psychological damages.

Due to perceived lack of English language skills and internalized shame, some students resolve into using silence as their coping mechanisms when they encounter an act of racism or marginalization (Yilmaz, 2024). International students also experience “a range of stressors, such as culture shock, discrimination, adjustment to unfamiliar cultural norms, language difficulties, education system differences, financial hardships, lack of appropriate accommodation, isolation and loneliness, homesickness, and loss of established support and social networks” (Khawaja & Stallman, 2011, p. 204). These are only a few of the borders that are unique to the lived experiences of international students. Each of these borders exerts an influence on the ways and extent to which international students integrate into the Canadian learning environment and Canadian society. For many international students, being an ideal student means purifying and refining their identities to fit the Canadian norms.

It is understandable that services and programs exist to assist international students, but there is a huge discrepancy between what policy intended and the reality of these students (Guo & Guo, 2017). Clearly, there is a lot of work to be done to mitigate the experiences described in this paper. Internationalization of education, by the revised definition, is meant to integrate an international, intercultural, or global dimension into the functions and delivery of post-secondary education to enhance the quality of experiences for all students and staff so they can make a meaningful contribution to society. This definition also emphasizes an intentionality to incorporate international, intercultural, and global dimensions into not only the content of the curriculum but to the pedagogical methods, learning outcomes, and the support services for students. Unfortunately, the mission to be inclusive, fair, and equal is yet to be reflected in the experiences of international students (Tavares, 2024).

Critical pedagogy ideology draws attention to teaching practices that can be used to challenge borders and improve learning experiences for students. Central to critical pedagogy perspective is the task of educating students to become critical agents, to actively question and negotiate the relationships (or disparity) between theory and practice. Critical pedagogy calls for educators to empower students for critical analysis and a push for social change. Pushing for social change, however, is not an easy endeavour for many international students. One could see the reason why some of them opt for silence as a way of coping with their challenges. Could it also mean that they do not feel it is safe to express their multiple identities or the invisible borders that confront them? A profound psychological struggle is often involved when people find themselves in a situation where their abilities and attitudes are denigrated or rejected by others. Could there be some ways complex borders could be affirmed as sources of power for international students instead of being viewed as deficiencies?

Critical pedagogy is focused on social issues in students' lives and how to emancipate students from unfavourable conditions. This release includes posing challenging questions to explore problems and engaging in emancipative dialogue about social issues in a way that makes recognition of rational perspectives and causes possible. It is believed that dialogue-based approach is usually effective in developing awareness about social inequities and challenges. Therefore, rather than facilitating a culture of silence, a starting point could be an emancipative dialogue approach and a recognition that international students' experience is shaped by the compounding influence of the multiple (visible and invisible) borders in which they live their daily lives. Instead of avoidance, emancipative conversations should be encouraged and facilitated by the faculty. With an emancipative dialogue approach, faculty can support international students to find a voice to challenge the borders that affect their academic experiences and integration into Canadian society.

Conclusion

In this paper, I have argued the borderland is a space of vulnerability for international students whereby their experiences are systemically silenced, and their identities are rendered invisible. It is also a space where identities are systematically transformed. The claim of openness to diversity, inclusiveness, and equity for this category of immigrants should be taken far beyond the current rhetoric to more practical and realistic solutions. It calls for a rethink of the historical inequality that continues to be deeply embedded in educational structures and a need to facilitate a radical position on issues affecting international students. To better understand the multiple borders that bound the lives and experiences of international students, there is a need to venture into their world and inquire into their dreams and hopes. For the policy on equity, diversity, and inclusion to thrive in our higher institutions, a multi-stakeholder approach is needed to ensure a system of openness to differences. This approach means actively promoting a culture that lends a voice and a climate that values and supports differences. The spirit of equity, diversity, and inclusion involves moving international students from the margin and building a learning environment that facilitates a sense of belonging for all students.

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